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Henry Davidson

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A VISION OF THE NIGHT.

"No, Lord, I cannot, cannot take that cross; Thy hand is holding it to me, I know, but it involves too much of pain and loss. Such crushing down of self, and things below." Thus spake I to my Lord, and He replied, "I bore much more for thee—for thee I died, I may not bear this too, alone, alone.

"I only ask thee just to share its weight. If thou refuse, I can no longer wait. "I only ask thee just to share its weight, and I will do anything—except that cross, if thou refuse, I can no longer wait, I must seek help; but not again from thee." He turned to go; methought I saw a tear stand for a moment in His sad, calm eye; then with a sudden bound, a sudden fear, I sprang toward Him with a bitter cry. "O, Lord, dear Lord, go not from me away. I could not live, if thou wert gone, my Light! I will do anything—except that cross, I cannot share its weight with thee to-night!"

One sigh He breathed; then mournfully once more, I saw His own strong arms did me enfold, but when I reached my hand that I might hold the cross I dreaded to my heaving breast, My Savior's own strong arms did me enfold, And in their shelter I had perfect rest.

Pentecost was one of the annual festivals which the Lord commanded the Israelites in the wilderness to celebrate after they had left Egypt. Ex. 23: 15-17. They were commanded to hold three principal festivals in which all the males should appear before the Lord. Ex. 23: 17; 34: 23; Deut. 16: 16. The above named was one of these festivals, and was called the "feast of weeks," or "feast of ingathering."

The name Pentecost is not found in the canonical books of the Old Testament, but is brought over from the Greek to correspond with fifty days. Our modern harvest-meeting—more properly called harvest-home—seems to correspond well with the ancient "feast of ingathering," as far as thanks to the Lord and rejoicing are concerned. But the ancient feast had a deeper significance, as it was closely and inseparably linked with the old dispensation, and with it was a shadow of the new.

The time for the "feast of weeks" was fifty days from the second day of the passover, from which they were commanded to count seven weeks, including the first day of the eighth week, making the fifty days, and was initiated by presenting a sheaf of the first cut grain and waving it before the Lord as a "wave offering." Ex. 23: 19; 34: 29; Lev. 23: 10, 12, 15. In these fifty days their grain harvest was ended, and all was to be gathered in. Their harvest was supposed to begin with the barley, and end with the wheat. Lev. 23: 15, 16; Deut. 16: 9.

But unlike the other great festivals which lasted seven days, this one was to last only one day, and was to be celebrated with solemn and special offerings, the chief of which was two loaves of leavened bread baked of fine flower, which was presented before the Lord as a thank offering. Lev. 23: 19. At the feast of the Passover they were not to have any leaven of any kind for the whole seven days.
the poor, and that a portion of the blessings which He gave belonged to them, or was bestowed upon them. Deut. 16: 11, 14; Lev. 23: 22.

There is a remarkable coincidence in the time, occurrence and circumstances of the Israelites leaving Egypt and the receiving of the law; and of the feast of the passover, and the feast of weeks, with its rejoicings; and the time of the crucifixion and the resurrection of Christ, and the Pentecost of the New Testament when the Holy Ghost was poured out, which was the perfect fulfillment of the promises. And as the bondage in Egypt and the delivering of the children of Israel from that bondage, and the passover, with other parts of the ceremonial law were a shadow of that which was to come, so this feast had also its significance.

The special coincidences of these consist, firstly, in the time of their occurrence, viz: The law was given to the Israelites fifty days after they had left Egypt. Compare Ex. 12 and 19. Secondly, The feast of weeks was to be celebrated on the fiftieth day after the passover. And thirdly, The Pentecost of the New Testament occurred fifty days after the resurrection of the Savior. And as the bondage of the Israelites in Egypt and their delivery by Moses through the Red Sea represents the state of man in his sins and his redemption through Christ, so this feast with its connections emboies and sets forth the promises and the fulfillment of the ceremonial law, and the full salvation through Christ, being the fulness of the promises in the pouring out of the Holy Ghost at the day of Pentecost. And also, as the ceremonial law was the shadow of that which was to come, they who administered those ordinances did not understand their full significance, so in the new dispensation, the disciples did not comprehend the mission and doctrine of the Savior until the Holy Ghost was given, when they were “endowed with power from on high.” Then only did they fully comprehend that the Savior’s kingdom was “not of this world.” From that day they went forth with full knowledge and power to fulfill the great mission for which they had been chosen and sent forth.

It seems that the “feast of weeks” was almost lost sight of among the Jews. Especially as they could not understand the spiritual intent of it, whilst we, in looking back, can see it in its effulgence.

Then again, when we see the Israelites offering themselves to God as a people, and “first fruits” after the first Passover, when they left Egypt through the Red Sea, then in fifty days receiving the law of God, when they so faithfully promised to keep all the commandments which the Lord gave them at Mt. Sinai, Ex. 19: 8.

The coincidence of the “feast of weeks” with its offerings and rejoicings over the fulness of God’s bounteous blessings has already been noted. But the last coincidence is the great climax of the plan of our salvation, fulfillment of the ceremonial law, when our blessed Savior gave himself as the “first fruits” of the resurrection, when He

“Gazed unconcerned when nature failed,
When scoffers sneered and cursed and hatred.”

And then when the plan of salvation was fully wrought out, He sent the Holy Ghost, the Comforter, in His fullness and power, to go with the apostles, against whom “the gates of hell could not prevail.” This power has come down to us and is with us in the same fullness to overcome sin, Satan and the world, together with our own flesh and blood, if we are true born children in His kingdom.

A. M. Engle.
Detroit, Kans.

“Pray without ceasing.”

At the present time Jerusalem is attracting the attention of many pious people from all parts of the world. People who are looking forward for the fulfillment of prophecy in the restoration of the land of promise with its much loved city, and Mount Zion, (in the near future) to its rightful owners and occupants, viz., the House of Israel. Jer. 31: 1–12. Some of the wealthy Jews are doing a great and noble work in colonizing the poorer classes, by which many are being provided with homes and means to procure a subsistence for themselves and their families, and possibly also to provide that in the appointed time they may be on hand and ready for service in carrying out their plans in the great work of rebuilding the House of God, and repairing the “waste cities, the desolations of many generations.” Is. 61: 4.

There is no doubt but that the Lord had His design in all of the remarkable events that He permitted to transpire in and around this sacred place. The name itself is cherished in sacredness, which, as defined by Dr. Smith, is inheritance, or possession of peace, which in all probability has been derived from the ancients, resulting from those remarkable incidents that occurred in the early history of this notable place.

This famous city, according to Josephus, originated with that (as he is sometimes termed) “mysterious character” who came forth to receive Abram as he returned with the captives and the spoil taken from the four Assyrian kings, who had smote Sodom and carried away many of the Sodomites as captives, among whom was Lot also, Abram’s nephew. The king of Sodom having heard of Abram’s victory over the Assyrian kings and of his returning with the
capitvcs and the spoil, went out and met him at a place called “The King's Dale, where Melchisedec king of Salem received him. That name signifies the Righteous King, for such he really was, inasmuch that on this account he was made the priest of God; however, they afterward called Salem Jerusalem. Now this Melchisedec supplied Abram's army in an hospitable manner and gave him provisions in abundance; and as they were feasting, he began to praise him and to bless God for subduing his enemies under him, and when Abram gave him the tenth part of his prey, he accepted the gift." This by Josephus confirms the Bible narrative. Gen. 14: 18-20. Here Melchisedec passes from the scene.

But about forty-two years after this Abram, now called Abraham, after sojourning in the “Philistines' land many days,” (Gen. 21: 34) during which time Isaac was born, is again brought forward to this place under a great trial of his faith, to fulfill the Lord's command, Gen. 22: 2, to offer his beloved son Isaac “for a burnt offering upon one of the mountains which I will tell thee of.”

“It was that mountain upon which king David afterwards built the temple.” Antiq. 1: 13-2. “David built the first altar there; 2 Sam. 24: 18; 1 Chron. 21: 18-22. But it was king Solomon who built the temple. 1 Kings 6: 14.

The earliest account we have of the inhabitants of this city after Abraham's time is that it was occupied by the Jebusites, a mountain tribe of warlike pretensions. Num. 13: 29; Josh. 11: 3. It was a formidable stronghold in the days of Joshua, when the Lord under his leadership brought Israel into the promised land. When the report was brought unto the king of Jerusalem that Joshua had taken Jericho and Ai, and had utterly destroyed those cities and their kings, and that "Gibeon had made peace with Israel and was among them," he became alarmed and sent unto the other kings of the Amorites and they “gathered themselves together and encamped before Gibeon and made war against it,” for making peace with Joshua and Israel. But Joshua, being encouraged of the Lord, went up with all his “mighty men of valor,” and coming suddenly and unexpectedly upon them, smote them and chased them back into the rough country, whence they fled for refuge, to hide themselves from their pursuers and the great hail storm that the Lord had brought upon them. It was upon this occasion, when that memorable battle was fought between the Amorites and Israel, that “Joshua said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies.”

Though the king of Jerusalem was captured at this time, and put to death, and his city and people numbered with the conquered, and made subject to Israel, it does not appear that they were made tributary to Israel at that time, for we find that the Jebusites and the children of Judah dwelt together in Jerusalem after the land was divided.

I am not prepared to say how long these two peoples lived together in peace. But we are informed that “the Israelites could not cast the Canaanites out of Jerusalem,” and that they had possession of it until after David was anointed the second time in Hebron and proclaimed king over all Israel. Then he besieged the city and took it by force, and “cast the Jebusites out of Jerusalem and called it by his own name, the city of David.” Having completed his conquest, he immediately sets about to make Jerusalem the metropolis of his kingdom. He brings in the ark of God and makes haste to worship and praise the Lord in sacrifices and peace offerings. So the Lord was pleased with what David did, and said, “I have chosen Jerusalem that my name might be there; and have chosen David to be over my people Israel.” And again, “In Jerusalem shall my name be forever.” But yet the apostle said, this “Jerusalem is in bondage (under the law) with her children.” The “Jerusalem which is above is free, which is the mother of us all,”

DO YOU EVER?

Do you ever visit the sick?
Do you ever feed the hungry?
Do you ever have family prayer?
Do you ever pray for your enemies?
Do you ever pray for your minister?
Do you ever think of seeking holiness?
Do you receive any answers to your prayers?
Do you ever lead any souls to Christ?
Do you ever spend an hour alone with God?
Do you ever deny yourself for Jesus sake?
Do you ever ask a blessing before meals?
Do you ever make any inroads on the devil's kingdom?
Do you ever invite anyone to prayer meeting or church?
Do you ever displease Jesus by standing idle in his vineyard?
Do you ever do anything that your conscience condemns?
Do you ever think that you might be in the wrong as well as others?
Do you ever think that any other life than that of self-denial will admit you into the fold of Christ?—Ez.
THE HIDDEN LIFE.

The principle of life is not found in nature. Life, to the natural senses, is sustained only by the destruction of life in another form.

The life of the stronger and higher species of carnivorous animals is sustained only upon the death of weaker and lower species.

In the case of herbivorous animals, the destruction of plant life is essential to their existence. The scientist makes this assertion: "The gases which are death to animal life, sustain the vegetable kingdom, and per contra the gases which sustain animal life are death to the vegetable kingdom." Thus it has been justly said, "To live is above nature."

True it is, that certain laws in nature bring about a condition in or through which life can manifest itself; unless, however, we recognize a source of life, a fountain from whence issues the life principle, even in the One who is called the Father of Spirits, and whose dwelling place, or habitation, is in the Heavens, we fail indeed of recognizing the first principle on which is based the hope of immortal bliss.

The man of the world may comprehend—in a manner—this "Spring of Life;" yet, the mysterious power which changes men's minds, purposes, manner of living; aspirations and hopes, is comprehensible only to the called of God in Christ Jesus, who in unity of Hope, lay hold by faith on the promises of the Eternal One.

It is not that which effects the external which causes these changes. Our environments are virtually the same. The same trials cross our pathway. We are subject to the same elements in nature; heat, cold, storms, disease and pestilence all have the same access to our sensibilities. Yet mighty changes have taken place. How came the spirit of murmuring to be lost? Who gave power to be content under God's providences? Whence came we to exchange the spirit of strife for the spirit of peace? How came Sin to lose his dominion in our mortal bodies? Whence doth lust yield to virtue? Hatred is turned to charity, and opposition to the Omnipotent has yielded to—the recognition of, and being reconciled to—God in all his works.

Did Paul speak a mystery when he said (literally) Col. 3: 3 "For ye have died, and your living is hid through Christ in God?"

Truly a hidden mainspring. Truly a life not given because of works, lest any man should boast. This is within the scope of the mystery which was hidden through ages past, yet now is made manifest to his saints.

It is through the sanctification of the Spirit (life principle) by which this mysterious change is wrought.

Have we comprehended the length and breadth, the depth and height of God's gift to us? Will we yield the unblemished sacrifice to Him?

H. N. ENGLE.

NAVARRE, KANSAS.

Another grand thought, and one that will encourage each of us, and we should be very thankful for, is that when we approach the King of kings and Lord of lords to pray, we need not fear he will not hear us because our petitions are broken or not properly worded, and because we cannot pray like some gifted one. The only conditions we should bear in mind when we come before him is to be honest and sincere and come in faith, believing. He will hear and answer. "Therefore I say unto you whatsoever ye desire, when ye pray, believe that ye receive them and ye shall have them." Matt. 11: 24. Then let us daily take time to commune with God for this is the only way to maintain our life. Let Christ become our intimate Friend and Adviser.

How often we see when we are
AN ANSWER TO QUERIES.

There were two queries in the Visitor of February 15, 1893, namely, Matt. 11: 12, “And from the day of John until now the kingdom of heaven suffereth violence and the violent take it by force.” 2. Luke 3: 14, “And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.

As I am a reader of the Visitor, and seeing these queries asked I thought I would wait and see some one else explain them who was more able than I am, but reading each number of the Visitor and seeing that no one has taken the opportunity to give his sentiments concerning these passages of scripture, and believing the queries were asked with a good purpose of heart for edification and the upbuilding of the saints marching Zionward, I will endeavor to explain in my weakness as the Lord will give me grace.

In the first place, we find that as soon as the Gospel dispensation took place the doctrine of the law and the prophets ceased to such an extent that no man could be saved without the gospel dispensation, although all things were not changed. Christ says that he came not to destroy the law but that all things through him might be fulfilled. So we learn there was a vacancy that had to be filled in Christ. Now we find that there was an end made to offerings and sacrifices and the offering and sacrifice now to be made is self. We must give ourselves to God and worship him in spirit and in truth, not with hand service as though he needed anything. Now then we are to be built up a spiritual man, a changed person, born of the spirit, hence we will have to suffer spiritual opposition that will cause a violence of spirit in order to overcome the enemy’s force. Hence the Savior had all reason to say “the kingdom of heaven suffereth violence, and the violent take it by force.”

When souls are first converted and feel the unspeakable joy, peace and happiness of the Holy Spirit, they may at the time think that all spiritual opposition is exhausted but afterwards feeling again, or suffering, the reproaches of the enemy’s spiritual force, they can truly say with the Savior, “The kingdom of heaven suffereth violence and the violent take it by force.” For if we through the help and grace of God put not forth spiritual force upon ourselves we shall not be able to stand.

2. “And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.” These words were spoken by John the Baptist. We well know that they were not to pursue the same course that they formerly did, for if they were to do violence to no man this at once proves that they were not to continue in military duty, for there would be no use for them there. When Peter drew the sword and smote a servant of the high priest the Lord said, “Put up thy sword in its place, for all they that take the sword shall perish with the sword.” This again gives no room for soldiers to fight with the carnal sword.

“Neither accuse any falsely.” Can a man be in the ranks of military duty to fight with the sword and not accuse any falsely? I unhesitatingly answer no. “Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake.” Matt. 5: 11. “But I say unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for them that despitefully use you and persecute you.”

Matt. 5: 46. “For if you love them which love you, what reward have ye? Do not even the publicans the same?” Matt. 5: 46. “And be content with your wages.” It would seem to me as though these soldiers were formerly employed in some way or other that their compensation was not as good as what they were receiving at the time John the Baptist spoke these words to them, hence he directed them back to their former occupation and to be content with their wages, and not to seek a higher salary under such obligations that would prove detrimental to their soul’s salvation. Whether this really is the case in this last part of the sentence I know not, but it would seem as though it might be. We know as a Christian people that it is not the will of God for man to use the carnal sword under any circumstances, if he wants to be one of his followers. The whole Gospel is full of testimony to the same.

I would like to hear from some other brother on this subject who is more able to explain than I am.

JOHN CHARLESTON.

Yocumtown, Pa.

“God forsakes the man who refuses to forsake his sins.”
For the Evangelical Visitor.

THE CHRISTIAN'S PATHWAY.

Dearly beloved in the faith, greeting. Feeling the blessing of God resting upon me, I wish the same to all who have found Him precious to their souls. When we allow our minds to run upon His greatness and mindfulness of His creatures, we are made to exclaim with one of old, “What is man that thou art mindful of him, or the son of man that thou visitest him?” Sometimes we are led to think the human race is gos­sies. God wills that we move upon a higher plain, on which we may "look into the perfect law of liberty.” There are times in our lives that we feel our responsibility more than others, not that the Lord changes but through indifference we become less sensitive to divine instruction until a chastisement is necessary to bring us to the mercy seat.

In studying the lives of our fellow mortals, we see that this life has been fitly characterized as a pilgrim­age through a vale of tears. And what must sorrow be to those who know not God! But those leaning on Him for aid, how often it proves a blessing. "The good are better made by ill, As roses crushed are sweeter still.” "The heart never can a transport know That never feels a pain.”

The revelator in awe and wonder seenthe arrayed in heavenly vest­ure praising their Redeemer and was told they “were those who had come up out of great tribulation, and had washed their robes and made them white in the blood of the Lamb.” Child of grief, your tears will soon be wiped away. Only a few more clouds and the eternal sun will burst upon you. Tears will then be turned to joy, in the morn­ing of immortality, when the billows of sorrow will be turned to a sea of glory. 0. IDA SHAFFER.

Troy, Ohio.

For the Evangelical Visitor.

PRESERVE YOUR CHURCH PAPERS.

As I was ridding out my library general housecleaning that we are engaged in at this season of the year, I came across quite a number of copies of the Visitor that had not been sealed, or stitched, together. Thus I set to work to put them in order. While doing so my attention was drawn to several articles of interest, which made me long for the opportunity of rereading them. I noticed quite a number that I did not recollect of ever having read, but must have, as I make a practice of reading each number through before laying it aside. I also noticed the names of several brethren and sisters whom I had never met previ­ous to our last General Conference, where I was privileged to meet them face to face. This gave me a renewed interest in their articles. I also saw in it the beauty of signing our names as we then become better acquainted one with another.

If we write to the honor and glory of God and according to the grace given unto us, we have nothing to be ashamed of. If we are in a testi­mony meeting and one rises to testi­fy, we are all anxious to know who it is. Or if we rise to give in our testimony, we do not want to get behind the door so we will not be known. We desire all to know that it is for me that Christ has done, and is still doing, such wonderful things; it is for me that He left His glori­ous throne to come in this sin­stricken world to bleed and die. Let us look for a moment at the Bible. The prophets and inspired writers did not withhold their names. If when we have written an article which we may think is splendid and then with pride sign our names God knows it. Or if on the other hand we have written what we think a very imperfect article and we with shame sign or withhold our names God knows it and will judge us accord­ing to his wisdom. What he wants
his will. Give such as he gives us and not complain because we have not five talents instead of one. If we are ever so well talented, what have we but what God gives us? If we have but one talent let us see that we use it.

My object is not to discourage any one in writing. No, indeed. I would rather encourage. I would be pleased to hear from many who have not yet written for our paper. Take up your pen looking to God for grace, and give such articles which we have written may be for the reading of such papers. And other church paper or even Sabbath subscribers of the writing this article was to advise the from my subject. My intention in each issue, that he may thereby be saved a great deal of trouble, and that your articles may be published and not be cast in the waste basket, as we have reason to believe that more articles find their way there through cramped writing and misspelled words than any other imperfections.

But I see I have drifted far away from my subject. My intention in writing this article was to advise the subscribers of the Visitor (or any other church paper or even Sabbath school papers) to see that they are taken care of. It seems to me not right to see religious papers torn to pieces or destroyed in any way. I think they are well worth taking care of, if not given away to some other persons for the reading. We can find many who are not able to subscribe and would be very glad for the reading of such papers. And our prayers should be that the articles which we have written may be as bread cast upon the waters gathered in many days hence. Yours in Christ.

Sarah McTaggart.

Stayner, Ont.

THE SKEPTIC’S DYING CHILD.

"O God, I cannot spare her yet! She must not die!” exclaimed the agonized father as he stood by the bed of his dying child. “Just? No, it is not just nor merciful that I should be robbed of my only daughter. If she must die then I will die with her, for how can I live without her?” For a moment the sweet smile fled from the peaceful features of the expiring girl, and there was a mingled expression of sadness and pity. She beckoned him to her side, and as he bent over her to catch the whisper, for she was almost gone, she murmured low: "Father, meet me in heaven. When you think of me, remember God has taken me that he may save you. O Father! hear his voice.” The rebellious man was silenced. His head was bowed like the reed. He had been a skeptic. His daughter had been his God.

But he was a skeptic no longer. The fountain of his soul was stirred by the grim features of death staring him in the face. Profound silence filled the room. Nothing but the flickering breath of the dying child could be heard. Sorrowing friends were standing around to see her die. She gave each a last farewell look. Her eyes were lighted up with holy love as she whispered, "Jesus, heaven!” A peaceful, happy smile, such as only the dying Christian wears, parted her colorless lips. Again her eyes wandered to her father, when slowly raising her hand she pointed her pale finger toward heaven and with her gaze fixed upon him, the lamp of life glimmered feebly and more feebly until it went out.

When they said "she is gone," O, how those last words, "God has taken me that he may save you," rang in the father's ears. He sought his room and closed the door. He tried to pray, but in vain. It seemed to him that the billows of his soul were running mountain high, but could not escape their prison bounds. He took the Word of God and sitting down tried to read therefrom, but he could not. He rose and paced the room, murmuring in his heart against God. But he could not hush that voice. Louder and louder it rang, and at every step the echo came back, "God has taken me that he may save you.” Suddenly he stopped. He sees his guilt; with uplifted hands he exclaims, "O God I have sinned! I have worshipped my child and have forgotten thee. Now do I know that thou art a jealous God and will have no other God before thee.”

He returned to the death chamber. There she lay, his lovely idol, all pale, in her snowy robe. He gazed upon her long and earnestly as she lay smiling in death’s sleep. Then humbly he said: "My daughter, if you, so young and so loved, were willing to die for your father’s sake, I will hear the voice.”

For many days that father groaned beneath the burden of his sins. There seemed to be not one ray of light, so great was the darkness. But at last, when hope had well-nigh fled, just at the dawn of day there was a glorious dawning in his weary soul. The light of God’s countenance shone in upon him and he was saved in Christ—everlastingly saved.

Readers, this skeptic was saved. Are you? If a parent you may have children in heaven. Will you meet them there? Will they be on the right hand and you on the left? We urge you, whatever you may be, to make for eternity. There is salvation through Jesus Christ. His blood cleanseth from all sin. He offers to save you and to do it now.

—Selected.

"Have you religious conversations? Get a number together and talk over religious matters in an informal way, as you would talk over your experiences in temporal matters. Some who are too timid to stand up in public and testify for the Master might thus be led out. Try it and report results."
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If you do not receive the Visitor in ten days from date of issue, write us and we will send you the necessary number.

May 15, 1893.

We have still a few volumes of the EVANGELICAL VISITOR, bound, which we will send to those who may order. The supply is nearly exhausted and after these are sold we can not furnish any more. They contain in two volumes the VISITOR from October 1, 1887 to January 1, 1893.

We learn that the Love Feast at the Pleasant Hill meeting house in Brown county, Kansas, April 29-30, passed off profitably to those who attended it. Although the weather was unfavorable for a large attend-

By the time this issue reaches its destination many will be on their way to attend the General Confer­ence to be held near Morrison, Ill., May 17-19. If we are spared we hope to be one among the number who will enjoy that favor, and we hope, too, to be permitted to greet many there whom we have met before, but who they will be we are not able to say, as, with only a few exceptions, we have, as usual, not been favored as to who our delegates will be from other districts. But we trust that the church will be fully represented from every district of our beloved brotherhood, both in Canada and the United States, and we trust, too, that our delegates, and all who will attend Conference, will come endued with the Spirit of the Master, "ready for every good work."
The few days that we will be together should be days that the work done may long be remembered for good. We may accomplish that which under the blessing of God may largely mould the future of the work of the church for good, or by obstruction we may hinder the work that should so necessarily be done. May God grant that wise counsel may prevail and that great forbearance may be manifested.

"For the man who lives right all the time sudden death is sudden glory."
of the earth. So with Greece, which was in its day the most enlightened nation on the earth, but through intrigue and oppression, dissensions and wars came among them until they were all divided into petty nations and factions and became a prey to the avarice of other nations.

Then again, Rome, once the greatest nation on the earth, became, through corruption, licentiousness and oppression and persecution of the early Christians, almost entirely destroyed. And although it took Rome three hundred years to die, yet for sin and unrighteousness it became a word of reproach to the nations around.

But what was true of nations, and may we not say individuals, in Bible times, is it not equally true of the nations of the earth to-day? No doubt civilization and enlightenment have increased to a very great extent with many nations, and the influence of the Bible has been largely felt in shaping the events of civilized nations and much good is being accomplished by Christian people in the world, but notwithstanding that there is much being done to benefit mankind, is there not also much done to neutralize the effect of the Christian people in their efforts to build up Christ's kingdom? And oh! how important it is that the righteousness which exalts the nation should be maintained among all Christian people.

Take for example our own favored America. There is not any doubt but that in its civilization, in its enlightenment and in its Christian liberty it is preeminently the most favored nation on the earth, and no doubt but what it is considered by all other nations the asylum of the down-trodden and oppressed, yet the blessings have not been bestowed upon us to be trifled with or to be abused, but as privileges to be kept sacred for the benefit of the human race. And it is only in the strict religious manner we guard these sacred trusts that we will be able to fulfill the high duties God has committed to us.

HAVE YOU BEEN LIKE HER?

A lady once besought Mr. Moody to pray for her unconverted husband and try to lead him to Christ.

"How long have you been married?" asked Mr. Moody.

"Twenty years," she replied.

"What have you done to bring him to the Lord yourself?"

"I have talked to him. I have prayed for him. I have tried to get him to join the church."

"And have you been his wife for twenty years?"

"Yes, sir."

"There must be something wrong somewhere," said the evangelist, shaking his head. "You ought to have got him to the Lord before this time. Have you always lived a Christian life before him?"

"I'm afraid not, always."

"Have you ever got out of humor with him, and said spiteful things?"

"Yes, very often."

"And what did you do then? Did you apologize, and tell him you were sorry for it?"

"Oh, no! I never did that. I couldn't."

"Well, then, right there is where the trouble is. It is not your husband I ought to pray for, but you. When your heart once gets right, and makes your life right, it won't be long until God will get into the heart of your husband."

And it wasn't long afterward until the prediction was fulfilled. The heart of the wife became full to overflowing with the love of God, and her husband was soon after converted.—Selected.

Holiness clothes its possessor with a radiant beauty that is heaven-born.

SUNDAY SCHOOL ORGANIZATION.

The brethren of Mechanicsburg on March 2, organized a Sunday School, electing the following as officers for the coming year: Superintendent, Bro. T. A. Long; Assistant, Bro. Christian Eshelman; Second Assistant, Bro. A. Z. Myers; Secretary, Bro. Daniel Brubaker; Treasurer, Bro. John Brubaker; Librarian, Bro. Henry Brubaker; Assistant Librarian, Sister Carrie Eshelman; Advisory Committee, Bros. T. A. Long, John H. Myers, David Neisley and J. C. Dick.

On the day of organization there were 96 present and the number has been increasing. April 30 it reached 191. My prayer is that God will bless the labor with much fruit, and the laborers with wisdom—which is divine knowledge—that in sowing the seed they may sow to the spirit.
In times past I have given my experience of repentance and conversion, and now, with the help of the Lord, will also give testimony of that miraculous love and power of the Holy Spirit, given to me, by Christ Jesus.

A few weeks after my conversion a brother, Eld. J. Hoffman, asked me how I felt and what I thought about being baptised. My answer was that I was baptised as a child. He looked at me and in a friendly way said, “Do you think this will answer to your living faith in Christ Jesus?” He also asked me how I knew I was baptised, and for what purpose. This he gave me to think of and left me.

The love of Jesus was so dear to me that I was willing to do anything the word of my Savior taught or required of me. For my guide I took my Testament to seek the Lord’s will. The book opened itself as I attempted to open it to read and my eyes were fastened on the last two verses of the 28th chapter of St. Matthew. These blessed words, of the Lord who gave it to me; also Luke 6: 40.

I had a sad experience with a highly learned clergyman. He asked me about my conversion and baptism, and when I told him how the Holy Spirit reminded me of the catechism, pale and with astonishment, he said that he knew the whole catechism by heart when ten years, but never had seen this point.

I also was asked by a highly learned priest of my faith and baptism. When I told him what the Lord gave me, he opened his eyes with wonder, for he had always supposed that the responsibility rested with the godfather and godmother who must bring one up in the faith of the church. But I referred him to Acts 4: 11: 12.

I have written this to the praise of the Lord who gave it to me; also to strengthen the hearts of Christians, and to enlighten others to know Jesus in whom is eternal life.

May 15, 1893.

Gormley, Ont.

C. Schaeffer.

EXPERIENCE.
INFLUENCE OF GAY DRESSING.

I will try by God's help to write for the Visitor concerning the subject of gay dressing. We are sometimes inclined to think that there is nothing new to write on the subject of dress, as we have seen some good articles on this subject before, yet perhaps we should stir up our pure minds by way of remembrance. 2 Pet. 3: 1.

First, we ask, What is gay dressing? It is something showy, ornamental, gaudy, flashy, intended to attract attention. Those who wear gay clothing or anything worn to seek glory from men, can not be humble followers of God. We are to be a separate people, zealous of good works, and living epistles known and read of all men. His word teaches us that if any man love his world, the lust of the flesh, the lust of the eye, the pride of life, is not in Him. For all that is in the world the love of the Father is not in the world. 1 John 2: 15, 16. Again, that which is highly esteemed among men, is an abomination in the sight of God. Luke 16: 15.

There are many passages of scripture which we might refer to.

I sometimes wonder why it is that so many professors of religion seem to be blindfolded concerning the subject of outward pride. A plain dressed person may be proud in heart, but a gay dressed person can not be humble. We often see a variety of gay colors in our services, when we come together for the purpose of worshipping God. The question often arises, How can it be consistent to wear such gay clothes, in services especially, or anything which is used to please the eye only, which is an abomination in the sight of God? It is natural for non-professors to make a show of their clothes, but we who have enlisted in the work of the Lord, should not walk after the flesh, but after the spirit. Rom. 8: 1.

I have noticed in a primary Sabbath School class what an influence gay dressing has on children. There are some dressed plain, neat and clean, for which I have often been glad; then again, there are others who are dressed gay and with the fashion, while their own parents dress plain. These things do not correspond. Train up a child in the way he should go; and when he is old, he will not depart from it. Prov. 22: 6.

I have often wished that mothers could see the tendency those gay clothes have. The children become interested in their clothes instead of their lessons. The more fashion is highly esteemed among men, is an abomination in the sight of God. Luke 16: 15. There are many passages of scripture which we might refer to.

The child should be taught to go to Sabbath School for a nobler purpose than merely to show the clothes it wears. All these evils should be rooted out when they are young. If we show love towards the children they certainly will love us, and will gladly do something to please us. How soon one can make an impression on a child! They don't wish to do wrong. Then why not teach the children that God does not love proud and haughty looking people.

I am quite sure they do not wish to have it if we impress it on their minds. Let us take time to help them in their lessons instead of in their dresses; and show them the way to heaven instead of the way to pride and vanity.

JESUS ONLY.

Dear Sister:

I endorse every word of your letter. Some form of selfishness predominates almost universally. It is a very subtle devil, and it glides into our inner Eden before we are aware. "To know nothing but Christ, and Him crucified," is the highest, and rarest, and Divinest kind of knowledge. We never attain unto it until we are so utterly swallowed up in the Love of God that the Cross becomes sweet when borne for His glory. If we can be as happy and contented and blest in the very lowest and most obscure capacity, as in the highest and most conspicuous, then we are in a spiritual attitude that is sure of the conscious witness of the Holy Spirit that we belong to God's Elect. Clamoring for position is one of the most undeniable indications of a proud, carnal heart. I have never met anyone so isolated that had not abundant daily opportunity to exemplify the deepest principle possible even to God Incarnate. Matt. 20: 28. A cup of cold water given in the Name of Jesus, is the expression of the same Love that unveils all the fulness of God on the Cross. It is significant to note how our eternal destiny hinges on the little common things of daily life. See Math. 25: 34-40.

Word, act, look, feeling, are all summed up in this:—"GOD IS IN YOU OF A TRUTH." 1 Cor. 14: 25. Against such the Gates of Hell will not prevail. "Behold, GOD IS MY SALVATION; I WILL TRUST, AND NOT BE AFRAID: for the LORD JEHOVAH IS MY STRENGTH AND MY SONG." Is. 12: 2.

C. H. BALSBAUGH.

"We make a serious blunder when we forget that the promise of the Holy Spirit to re-enforce our efforts in behalf of our children, is not a mere figure of speech, but the statement of a most blessed fact. We are not alone in what we do for our boys and girls. God comes to our help, He moves unseen on the hearts of our children. When we are perhaps thinking least about it, he is present with them, reproving them of their misdeeds, quickening their consciences, kindling their aspirations, and leading them to a better life, Blessed be God for such a thought!"
TIRED MOTHERS.

A little elbow leans upon your knee—
Your tired knee that has so much to bear;
A child's dear eyes are looking listlessly
From underneath a thatch of tangled hair;
Perhaps you do not heed the velvet touch
Of warm, moist fingers holding yours so tight;
You do not prize this blessing overmuch;
You are almost too tired to pray to-night.

But, it is blessedness! A year ago
I did not see it as I do to-day;
We are all so dull and thankless, and too slow
To catch the sunshine till it slips away.
And now it seems surpassing strange to me
That, while I wore the badge of motherhood
I did not kiss more oft and tenderly
The little child that brought me only good.

And if, some night when you sit down to rest,
You miss this elbow from your tired knee,
This restless, curly head from off your breast,
And if, some night when you sit down to rest,
You miss this elbow from your tired knee,
This restless, curly head from off your breast,
This lisping tongue that chatters constantly
If from your own the dimpled hands had slipped;
And we're would nestle in your palm again;
If the white feet into the grave had tripped,
Or cap or jacket on my chamber floor;
Or cap or jacket on my chamber floor;
If the white feet into the grave had tripped,
Or cap or jacket on my chamber floor;
And hear it patter in my home once more;
And hear it patter in my home once more;
If the white feet into the grave had tripped,
Our lost one gone, never to return.

The civilization of the present
Needs a re-established Christianity,
And a rehabilitated Christianity,
To reinstate the gospel as originally
Preached. Surely, were the war-god
Divested of his blazonry and his
Sword, and given
The children of God.

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THE CIVILIZATION OF THE PRESENT.

"Every duty we omit obscures
Some truth we should have known,"
Ruskin says, and the world seems
Really beginning to understand this
Practically. We slowly rise from
Word to action. We have been saying
That war is murder, and now effort
Is made to abolish it. Many ridicule and decry these efforts, and
Military men regard it as a fanatical
Design, the imagery of mistaken
Philanthropy.

"I admit," says the military skept.

War is no more necessary for
Nations than is murder for individuals.
If war is, as some maintain, a necessary evil, it is necessary only for evil purposes. Are we truly imbued
With the spirit of humanity if we maintain that evil must be perpetuated to insure the progress of the race? We now regard dueling as an uncivilized means of settling personal misunderstandings or wrongs, but place armies opposite each other, let them mutilate and slaughter one
Another, and the people call the struggle glorious. The mania of
Homicide is heroism.

The military officer of to-day reports: "But war makes nations brave,
Self-reliant, alert. It arouses a lofty spirit of self sacrifice, it imbibes
The soldier with a glow of patriotism, it brings into action forces and qualities which would perish in the valley of perpetual peace." The bravery developed by war, it may be confidently asserted, is declining. That cannot be true patriotism which will
Lead men to murder and incendiary
ism. The qualities and forces brought into action by war have never been of a nature to accomplish anything but evil deeds, and what Von Moltke apparently overlooked when he talked about the "educational value of war" is the licentiousness and profanity prevalent among soldiers and sailors. Statistics prove that a decrease in the male population invariably increases licentiousness; and what can be more ruinously effective in this direction than war?

It certainly takes time to shunt
The mind off the track of inherited ideas, and this serves to support the opinion that the peace movement will be universally diffused, not by the vicissitudes of revolution, but by the steady progress of moral evolution. It is a struggle between
spear and pen, between muscle and brain, between animalism and humanitarianism, between barbarians and practical Christianity.—_Literary Digest._

**THIRST.**

"Ho, every one that thirsteth."—Isa. 55:1.

Who is omitted from that call? Who has no thirst? Thirst is the first craving of the new-born babe. Thirst forced an agonyed cry from the lips of the dying Redeemer. The only cry that has come to us of a spirit in torment was from lips which were parched with endless thirst. And one of the promises precious to the children of God is that in heaven they shall not thirst any more.

There are many kinds of thirst. There is a thirst for knowledge, a thirst for power, a thirst for riches, a thirst for friendship, a thirst for sympathy, a thirst for opulence, a thirst for restfulness, a thirst for forgiveness, a thirst for communion with God, a thirst for peace. Whatever is one's thirst, it is included in the call—"Ho, every one that thirsteth!" That takes in both you and me. Now, if our thirst is for that which we should be justified in asking God to give, let us heed this invitation to make known our want.

**LABOR.**

"Wherefore do ye spend labor for that which satisfieth not?" Is. 55:2.

There is a great deal of misdirected labor in the world. Men spend their strength in efforts to acquire that which would give them no satisfaction if they had it. Some want to be known as the champion pugilist, or oarsman, or pedestrian, or ball-player. Some want to be foremost among travelers, or readers, or writers, or artists. Some struggle for riches, others for office, for influence, for power. Some desire to live luxuriously, others to appear well in the eyes of all. But who of all these would be thoroughly contented if he acquired that which he is struggling for? Man is so constituted that he can never be satisfied until he has attained to the loftiest ideal, and this highest ideal is never realized except in oneness with Christ. Effort for whatever falls short of this is "labor for that which satisfieth not."

**NOW.**

"Seek ye the Lord while he may be found, call ye upon him while he is near." Is. 55:6. The best time for any search is when there is most hope of finding what is sought. A country school-boy would see the folly of going into the fields to look for strawberries in January, or into the woods for chestnuts in May. No ice- packer would go to the river to gather his year's ice in midsummer. A business man would never think of going to the bank to do business after dark or on a legal holiday. If any sensible man wanted to be sure of finding a doctor or a lawyer at his office, he would know that the safest time to look for him there would be in office hours. If this is so in lesser things, why not in the greater? God says "now is the accepted time" for finding him. He gives no assurance that he can be found an hour from now. "Seek ye the Lord while he may be found." That time is now.—_H. Clay Trumbull, in The Manna._

**BIBLE AUTHORITY AGAINST DIVORCED PEOPLE MARRYING.**

"It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement; but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." Math. 5:31, 32; also 19:9.

"And he saith unto them, whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she comitteth adultery." Mark 10:11, 12. Christ's words are very plain here.

"Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery." Luke 16:18.

"So then if, while her husband liveth, she be married to another man, she shall be called an adulteress." Rom. 7:3.

"And unto the married I recommend, yet, not I but the Lord, Let not the wife depart from her husband: but and if she depart, let her be reconciled to her husband: and let not the husband put away his wife." 1 Cor. 7:10, 11.—_Mrs. C. B. Zimmerman, in Gospel Banner._

"Prayer is the breath of the soul. The soul that is naive to God prays, as the body that is alive breathes. Cessation of breathing is evidence of physical death. Cessation of praying is evidence that the soul is dead. Is your soul dead?"

"Faith and science are handmaids, the former superior to the latter, the latter depending on the former as the earthly is inferior to and dependent upon the heavenly." 

"Peculiar people do peculiar things. Christians are a peculiar people, and one of the peculiar things they do is to abstain from indulgence in questionable amusements."

"Come unto me. Let not your heart be troubled! How graciously soothing are these words to the poor, storm-tossed sinner! How indescribably comforting to the believer when laid upon a bed of languishing! Oh thou blessed, sympathizing, almighty Savior! We thank thee for that invitation, for those soul-soothing words."
OUR YOUNG FOLKS.

A GENTLEMAN.

I knew him for a gentleman,
By signs that never fail;
His coat was rough, and rather worn,
His cheeks were thin and pale—
A lad who had his way to make,
With little time for play—
I knew him for a gentleman
By certain signs to-day.

He met his mother on the street;
Off came his little cap.
My door was shut; he waited there
Until I heard his rap.
He took the bundle from my hand,
And when I dropped my pen
He sprang to pick it up for me,
This little boy of ten.

He thinks of you before himself;
He serves you if he can;
For in whatever company
The manners make the man.
At ten or forty, 'tis the same,
The manner tells the tale;
And I discern the gentleman
By signs that never fail.

—Harpers’ Young People.

OUR LETTER BOX.

Dear Editor:—
I am a little boy eleven years old. I belong to the church and I love little children. I like to see them gathered around him. We read at one place in the Bible that they brought little children to Jesus, I think it must have been mothers that brought them. But when his disciples saw it they said to take them away, that was no place for children. But Jesus called them unto him and said, “Suffer little children to come unto me and forbid them not.”

Jesus also took little children in his arms and blessed them. So you see he has done a great deal for the children and now he wants them to do something for him. It is this, “Children obey your parents in all things, for this is well pleasing unto the Lord.” Thus you see, by obeying our parents and trying to please them we please the Lord.

TABLE MANNERS FOR CHILDREN.

Drink from the cup—never from the sancer.
Teaspoons are left in the sancer, not in the cup.
Little children only have the napkin arranged as a bib.
Making a noise either in eating or drinking is vulgar.
Always cheerfully defer to older people and to guests.
Eat slowly, and do not fill the mouth with large quantities.
Eat the food served, or quietly leave it upon the plate without remark.
Never imitate a rude or uncouth act, even if committed by an older person.

Avoid drumming with the fingers or the feet; it is the height of impoliteness.
If in doubt at any time as to what is proper, follow the advice of others of more experience.
Patiently await the coming of your turn; do not follow with the eyes the food served to others.
Never unnecessarily handle the dishes, or in any other manner exhibit nervousness or impatience.
Do not feel obliged to “clean up the plate;” especially do not make a laborious display of doing so.
Do not ask for any particular part of a fowl, or similar dish, unless asked your preference; in that case always indicate something, and if there be really no choice, designate the portion with which the host can most conveniently render service.
If the handkerchief must be used, let it be very quietly; in case that is not possible, leave the table for a moment, which may be done in case of a sharp attack of coughing, sneezing, or the like, without asking permission, the cause being manifest.

—Good Housekeeping.

LITTLE FOXES.

One little fox is “By and by.”
You track him, you get to his hole—never.

Another little fox is “I can’t.”
You had better set on him an active, plucky little thing, “I can” by name. It does wonders.

A third little fox is “No use in trying.”
He has spoiled more vines, and hindered the growth of more fruit than many a worse looking enemy.

A fourth little fox is “I forgot.”
He is very provoking. He is a plucky little thing, “I can” by name. It does wonders.

Fifth little fox is “Don’t care.”
Oh, the mischief he has done!

Sixth little fox is “No matter.”
It matters whether your life is spoiled by small faults. —Good News.
CONDITION AND MOVEMENTS OF THE JEWS TO-DAY.

[Read before the prophetic class, of Abileaa, Kansas, by J. A. Graves.]

"He that scattereth Israel, will gather him, and keep him as a shepherd doth his flock." Jer. 3:19.

"And I will bring again the captivity of my people of Israel, and they shall build the

tion of the Jews in the past few centuries.

Jer. 3:10.

The land of Palestine and the literal seed of Abraham are inseparably linked together.

The Abrahamic covenant was repeated unconditional-ly to Isaac and Jacob. It must stand.

The Mosaic was conditional, its integrity depend- ing on obedience; it has been three times set aside by Jehovah, once when the people failed through unbelief and were forbidden to enter the land, once when sent into captiv- ity on account of idolatry—Judah only re-turning as prospered—finally scattered through all the earth for rejecting their Savior.

Let us look for a little while at the condi- tion of the Jews in the past few centuries.

In 1020 we find them banished from England, and the one that the Jews offer human blood...dead...As a manufacturer he is permitted to live in...A Jewish tailor, who is permitted to live in...

In 1192, the very year America was discov-ered, a traveller could remain more than thirty

ter, when it was found that his daughter died...had...the one that the Jews offer human blood...dead...As a manufacturer he is permitted to live in...

In 1811 only 300 were allowed to...in a peacable way,

In 1776 the United States by its constitu-
tion gave them equal rights in this country.

In 1838 they became eligible to the British parliament and a few years later we find...The love of music and art has been latent in the...in 1801, he was tried for murder...in Chicago, visited the President in company with...In 1776 the United States by its constitu-
tion gave them equal rights in this country.

Let us consider for a little time our mod-
der to the "pale of settlement." Los Angeles, February 18th last, Ethel Elwin, wife of

In 1846 the second crusade when the crusaders were released from their debt to the Jews. English kings ordered them to...

In Palestine, too, we find restrictions by

The Rothschilds and Baron Hirsch held the purse strings of Europe, while a Jew, lately deceased, owned one-fourth of the industries of England.

The greatest of church historians. The Rothscilds had nearly completed the loan...

The American and British governments have been the worst, Protestants have also joined and not until 1655...the one that the Jews offer human blood...dead...As a manufacturer he is permitted to live in...

Let us follow for a little these people of the Abrahamic covenant. How are they getting back to the land of their fathers? First we find that from one society in 1804 we have forty-seven in 1890, and forming everywhere for the amelioration of the condition of the Jews, our own government assisting in this work.

March, 1892, Mr. Wm. E. Blackstone, of Chicago, visited the President in company with Secretary Blaine, and presented a memorial in behalf of the Russian Jews. He explained that the memorial was the result of a conference of Christians and Jews recently held in Chicago, and called especial at-
cial attention to the fact that it did not antagonize Russia, but only sought, in a peaceable way, to give the Jews control of their homes in Palestine. He pointed out many evidences of the possibility of great development of...The Rothschilds had nearly completed the loan...

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His Excellency, the vice-consul at Cairo...in the eastern empire. It was decided to confiscate her stock in trade amounting to five...
not fail to become an international highway. He said that the poverty of Turkish government gives emphasis to the proposed indemnity by funding a portion of the Turkish national debt through Jewish capitalists and that only peaceable diplomatic negotiations are asked for, to the end that all private ownership of land and property be carefully respected and protected. In closing, he said that being on such friendly terms with Russia, and having no complications in the Orient, it is most fitting and hopeful that our government should indicate the friendly movement to give the wandering millions of Israel a settled and permanent home.

The President listened attentively to Mr. Blackstone's remarks and promised to give the subject serious consideration.

At a meeting of Jewish ministers a complaint was made that the government had taken no action in regard to the hardships of Jews in Russia, whereupon Dr. Meez stated that the President had sent letters to St. Petersburg which could not have been stronger had he been a Jew himself.

You remember that the Lord not only made Pharaoh let his people go, but put it into the hearts of the Egyptians to help them. We find the Rothschilds with their vast wealth of $4,000,000,000 foremost in this matter and Baron Hirsch who contributed $100,000 a month to help the Jews in New York City and Philadelphia.

Let us look at the Jewish population of the world. It is estimated that there were 700,000 Jews in Palestine at the time of Christ, and the best authorities place the Jewish population of the world to-day at about 8,000,000.

Fifty years ago there were about 8,000 in Palestine, in 1888 there were 20,000 and in 1888, 70,000 and they are now estimated by best authority at 100,000. For eighteen centuries the Jew carried over the land and have never become agriculturists in any country, and have never abandoned wholly their hope of returning to their father land. About one-third of them are orthodox and retain their faith in the old testament and look for a promised Messiah. About one-third are rationalists and have no faith in a Messiah, past nor to come. The balance believe nothing and are Jews only by their communion with others but are in spirit no less as the Gentiles. Those who retain their faith in Moses are most susceptible to religious change. It is estimated by Missionary De La Roi, who is esteemed as best authority in gospel work for Israel, that there are about 250,000 converts among the Jews at present, nearly all done since 1890. One prominent in the missionary work said there were more converts in the last thirty years than in the preceding seventeen centuries. In a recent letter to the writer he states that he had just been out to visit a colony just returned from Yemen Arabia, who claim to be from the tribe of Judah and have been there since the time of Ezra and in captivity at the time of Christ, who say they can not be blamed for their departure. They say they had a revelation from God to return to their country and welcome their Messiah.

The Samaritans yet preserve their identity as a people. In the spring of 1879 the Rev. Albert D. Vaill D. D. in company with Revs. Gregory and Hanover attended a feast of the Passover kept by this famous people on Mount Gerizim. There were at that time about 140 now reduced to about forty or fifty. Although a mixed race they preserve in a wonderful manner their traditions and existence. All say they are Jews, and the only peacable diplomatic negotiations the subject serious consideration.

In the next issue will be given "Israel in Their Own Land."